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10 ORIENTATION--information especially likely to be needed by users of a file as a frame of reference for understanding the materials classified elsewhere; organization of the file, special coding decisions, and evaluation of the file.

GUIDE TO THE OU9 TONGA FILE

[The Kingdom of Tonga is made up of approximately 150 islands which comprise three major groups; Tongatapu is in the south, Vava'u is in the north, and the Ha'apai group is in the middle. These islands lie between 15° and 23° South Latitude and 173° and 177° West Longitude, about 1000 miles north of New Zealand, 400 miles south of Samoa, and 200 miles east of Fiji (20: Gifford, p. 281). Captain James Cook, in the 1770's, called Tonga the "Friendly" Islands because of the amiable disposition of the natives.

The Tongan language is Tongic Polynesian, Polynesian being a subgroup of the Eastern Asiatic subgroup of Austronesian (Voegelin and Voegelin 1977: 289-292). Today English is spoken as well as Tongan (Golenpaul 1974: 269).

The islands are of coral and volcanic formation (Tudor: 119). Only 33 out of the 150 islands are inhabited and of the 225 square miles of area, less than 15 square miles were inhabited in 1966 (49: Rogers, p. 213; Golenpaul 1974: 269). According to Walsh (42: Walsh, p. 32), the precontact population was approximately

29,700. By 1840 civil war and epidemics had reduced the population to 18,500. Following a period of "adjustment and recovery," the population reached 34,130 in 1939. Since 1940 there has been a period of "dynamic growth." The census of 1966 recorded 77,429 while the estimated population only eight years later, in 1974, was 92,000 (Golenpaul 1974: 269).

The overall population density in 1966 was 376.6 per square mile (49: Rogers, p. 213). Maude, however, points out that the density is quite variable, ranging from a low of 200-300 per square mile to a high of 450-700 per square mile (43: Maude, p. 58-A). More than half of the population now live in Tongatapu which is rapidly urbanizing (39: Gerstle and Raitt, p. 66).

At the turn of the nineteenth century "...Tongatapu was throughout cultivated like a garden,..." (12: Vason, p. 129). Although today agriculture is still the mainstay of the economy, agricultural patterns have changed considerably. Subsistence crops such as taro, yams, and plaintains are still grown but in addition cash crops such as copra, bananas, and desiccated coconuts are becoming increasingly important. Tourism, a rapidly growing industry, is being encouraged by the government. Tonga

is also trying to develop small industries such as forestry, shipping, juice extraction, fisheries, and vanilla production (39: Gerstle and Raitt, pp. 54-B-55-A).

Tonga's aboriginal social organization was dominated by considerations of class, rank, and lineage. The society has often been compared to that of feudal Japan. Tonga was and continues to be a monarchy. The first king, whose title was Tui Tonga, was believed to have been of divine origin and his rule began in c. 950 A. D. (1: Gifford, p. 52). The Tui Tonga was both a temporal and spiritual ruler. The secular government was gradually taken over, first in c. 1470 by the Tui Haa Takalaua and later by the Tui Kanokupolu. The current king, Taufa'ahau Tupou IV, holds the title of Tui Kanokupolu. The Tui Tonga remained the spiritual leader of Tonga but his power and influence gradually decreased. When the last Tui Tonga, Laufilitonga, died in 1865, the title was absorbed into that of the Tui Kanokupolu.

The division of royal power in ancient times caused a great deal of confusion among early observers of the Tonga. Added to the structural complexity of the society, Tonga became embroiled in civil war just at the time of major European contact. In

1777 Captain Cook described a peaceful and prosperous tropical paradise with a strong central government and a feudal form of social organization. By the time of Mariner's visit (1806-1810), a lesser chief, Finau Ulukalala, had conspired to assassinate the Tui Kanokupolu and was militarily supreme over all the islands. The last Tui Haa Takalaua was killed in a battle in 1799 (1. Gifford, p. 84), and the annual performance of the Inasi, or presentation of first fruits to the Tui Tonga, was abolished by Finau Ulukalala II in 1810.

The dominating figure at the end of the wars was Taufa'ahau, who became King George Tupou in 1845. Taufa'ahau ended the wars and was instrumental in converting the islands to Christianity. During his reign as king, Taufa'ahau instituted constitutional government in Tonga and transformed it from a primitive feudal society into a state capable of surviving in the modern world. In 1900 a treaty of friendship with Great Britain was signed and Tonga became a British protected state. In 1970 Tonga became an independent nation (Golenpaul 1974: 269).

Traditionally there were three general classes of people--chiefs (houeiki), chiefs' attendants (matapule), and commoners (tua). Patrilineal lineages (haa)

were made up of related chiefs. Chieftainship was an office which carried a title, such as Ulukalala. Although only one individual held the title at a time, he had many relatives who were also "chiefs" by virtue of being members of a chiefly lineage. Inferior relatives, the lowest of whom were the commoners, grouped themselves around the chief and constituted his following (1: Gifford, p. 30).

Matapules were titled ceremonial attendants of titled chiefs. Like the chiefs, only one individual could hold the title at a time, but the term matapule included all people of that class by blood, whether or not they were the titleholders (1: Gifford, p. 140).

Traditionally all land belonged to the Tui Tonga. The Tui Tonga granted land to chiefs who repaid the Tui Tonga with tribute and military service. The chiefs sublet their land to lesser relatives and followers and a similar relationship obtained between the chief and his followers as that between the Tui Tonga and the chief (31: Nayacakalou, p. 95). The peasant farmers cultivated the land from scattered homesteads located throughout the islands. The development of nucleated

villages was a result of the civil war. The conversion to Christianity and changes in agricultural patterns later on made the nucleated settlement pattern permanent.

Today the chiefly class is made up of nobles and chiefs. All land still belongs to the Crown. The nobles hold their hereditary lands by royal grant. The land is divided into Royal Estates, Noble Estates, and Government Estates. The two former types are referred to by the term tofia. It is from these tofia that allotments are made to individuals (31: Nayacakalou, p. 98).

The drinking of kava has always been an enormously important institution among the Tonga. It has always been customary to drink kava at casual social occasions. Aboriginally the kava circle, the formal drinking of kava, was an integral part of all ceremonies, installations in office, consultations with the gods, and royal audiences. Formal kava drinking is surrounded by elaborate rules of etiquette in seating and in the order of serving (1: Gifford, pp. 156-157).

In former times belief in major deities such as Hikuleo, Tangalao, and the Maui was widespread. Some ancestor worship was practiced as well. In addition,

small groups of people worshipped lineage and/or local gods. Localized temples were in the charge of priests. The function of a priest was to serve as a medium between the god and his followers. People consulted the gods for omens and advice regarding such matters as war, sickness, drought, and famine. The god's presence in the inspired priest was made known by a "convulsive seizure" during which the god made his wishes known (26: Buck, p. 48). Offerings to the gods included bodily mutilation as well as occasional human sacrifice. The Tongans had an elaborate system of tabu as well as belief in the mystical power of mana.

The Tongans became thoroughly Christianized during the first half of the nineteenth century. Two-thirds of the Tongans today belong to the Free Church of Tonga, a branch of the Wesleyan-Methodist Church. Wesleyan-Methodists and Roman Catholics each constitute about one-sixth of the population, followed by Mormons, Seventh Day Adventists, and Episcopalians (1; Gifford, p. 281).

There are about 3300 items in the whole Tongan bibliography. 500-600 were surveyed and of these 105 are included in this file. One source, 100: Koch, is

a translation from German, the rest are all in English. The basic orienting sources are 1: Gifford, a general ethnograpy, 2: and 3: Mariner, a first hand account of Tonga from 1806-1810 which contains a great deal of ethnographic information, and 100: Koch, an account of Tongan history and culture change. 39: Gerstle and Raitt presents a brief cultural summary. Bibliographic sources are 29: Snow and 99: Coppell.

There are roughly four time foci in this file, summarized in the following chart.

1773-1820	1820-1900
2: Mariner	14: Thomson
3: Mariner	15: Thomson
12: Vason	22: West
19: Collocott	26: Buck
54: Cook	27: Buck
55: Anderson	28: Buck

1773-1820	1820-1900
56: Samwell	40: Moulton
57: Clerke	63: Urbanowicz
58: King	68: Cummins
71: Forster	74: Urbanowicz
72: Forster	79: Latukefu
92: Kaeppler	89: Wood
95: Claessen	93: Urbanowicz
	96: Lister
	102: Brierly

1900-1950	1950-1975
1: Gifford	31: Nayacakalou
4: Gifford	32: Stavely & Douglas
5: Gifford	39: Gerstle & Raitt
6: Collocott	42: Walsh
8: Collocott	43: Maude
9: Collocott	46: Dektor Korn
10: Hornell	47: Dektor Korn
11: Sullivan	48: Dektor Korn
13: Beaglehole	49: Rogers
16: Collocott	52: Kaeppler
17: Collocott	53: Marcus
18: Collocott	59: Kaeppler
20: Gifford	60: Kaeppler
21: Simkin	61: Kaeppler
23: Collocott	64: Urbanowicz
24: Rugby-Pratt	65: Urbanowicz
25: Collocott	66: Walsh

1900-1950	1950-1975
30: Collocott	67: Maude
34: Brown	73: Morton
35: Collocott	76: Yuncker
36: Collocott	78: Weiner
37: Collocott	80: Maude
38: Collocott	85: Raven-Hart
41: Beaglehole	86: Marcus
75: Beaglehole	88: Thaman
104: Hornell	90: Urbanowicz
	91: Urbanowicz
	94: Dektor Korn
	97: Stewart
	98: Rowlands
	100: Koch
	101: Clark
	103: Sanders

The period 1773-1820 is the time of the beginning of intensive contact with Europeans, and the beginning of the Tongan civil war. This file is excellent in terms of the wealth of first-hand accounts of these times (71: and 72: Forster, 1773; 54: Cook, 55: Anderson, 56: Samwell, 57: Clerke, 58: King, all 1777; 12: Vason, 1797-1801; and 2: and 3: Mariner, 1806-1810). The next period, 1820-1900, was the time of the completion of the civil war, the Christianization of Tonga, and the political transformation into a constitutional monarchy. First hand accounts of this period are 14: and 15: Thomson, 22: West, and 102: Brierly. The rest of the sources listed are secondary.

The period from ca. 1900-1950 contains a large number of sources. It should be noted, however, that most of these sources are based on memory ethnography and the time focus, the enigmatic "ethnographic present," is impossible to pinpoint. The period from 1950-1975 is very well described, as evidenced by the long list of sources.

As might be expected, topical coverage is excellent and is summarized in the following table.

History & Political Development	Demography	Physical Anthropology
2: Mariner	42: Walsh	11: Sullivan
3: Mariner	43: Maude	32: Stavely & Douglas
12: Vason	49: Rogers	41: Beaglehole
14: Thomson	67: Maude	
15: Thomson	94: Dektor Korn	
54: Cook	101: Clark	
55: Anderson		
56: Samwell		
57: Clerke		
58: King		
63: Urbanowicz		
64: Urbanowicz		
65: Urbanowicz		
68: Cummins		
71: Forster		
72: Forster		

History & Political Development | Demography | Physical Anthropology

74: Urbanowicz
79: Latukefu
89: Wood
92: Kaeppler
93: Urbanowicz
95: Claessen
100: Koch
19: Collocott

Folklore	Communities	Missionaries
4: Gifford	13: Beaglehole	12: Vason
5: Gifford	46: Dektor Korn	22: West
6: Collocott	66: Walsh	79: Latukefu
8: Collocott	73: Morton	89: Wood
34: Brown		93: Urbanowicz
35: Collocott		
36: Collocott		
37: Collocott		
38: Collocott		
44: Posesi-Fanua		
50: Pulu		
51: Posesi-Fanua		
69: Latukefu		

Kava drinking	Land Tenure and Agriculture	Kin and Social Groups
24: Rugby-Pratt	31: Nayacakalou	31: Nayacakalou
25: Collocott	43: Maude	46: Dektor Korn
64: Urbanowicz	67: Maude	47: Dektor Korn
81: Bott	80: Maude	48: Dektor Korn
82: Leach	88: Thaman	59: Kaeppler
83: Bott		73: Morton
		84: Leach

Rank & Class	Dance & Music	Misc. Economic Activities
53: Marcus	60: Kaeppler	90: Urbanowicz
59: Kaeppler	61: Kaeppler	91: Urbanowicz
65: Urbanowicz	85: Raven-Hart	103: Sanders
86: Marcus		105: Vaea & Straatmans

Material Culture	Aboriginal Religion	Misc. and Other
7: McKern	16: Collocott	9: Collocott
10: Hornell	30: Collocott	17: Collocott
26: Buck	40: Moulton	18: Collocott
27: Buck		20: Gifford
28: Buck		21: Simkin
33: Palmer		23: Collocott
52: Kaeppler		75: Beaglehole
62: Kaeppler		76: Yuncker
70: Skinner		77: Whitcombe
92: Kaeppler		78: Weiner
100: Koch		87: Wood
104: Hornell		96: Lister
		97: Stewart
		98: Rowlands
		102: Brierly

There are a number of marking decisions for the Tonga file.

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This is an excellent file in terms of both coverage of topics and time

span. In addition, most sources are of very good quality. The file should be adequate for most research purposes although researchers should make note of the time period being discussed, as this can vary considerably. The file was processed in 1977-1979.]

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